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sufficiently relevant to the main subject of the lectures. If the author has succeeded no better than anyone else in solving the ultimate problem of Evil, he has thrown great light on the particular form of Evil which we call Sin. The merits of his present work will leave his readers impatient for the historical study on "The Sources of the Doctrine of the Fall and Original Sin," which will be published shortly.

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PHILOSOPHY OF CONDUCT. A treatise of the Facts, Principles, and Ideals of Ethics. By George Trumbull Ladd, Professor of Philosophy in Yale University. London: Longmans, Green & Co. 1902.

Professor Ladd has the pen of a ready writer. The present volume, the text of which runs to 656 pages, follows hard on "Philosophy of Knowledge," 1897; "Philosophy of Mind," 1895; "Psychology, Descriptive and Explanatory," 1894, and "Introduction of Philosophy," 1890. Frequent references occur, moreover, to "A Theory of Reality," 1899; "Outlines of Psychology;" "Elements of Physiological Psychology," etc., by the same author. It is indeed one of the worrying elements in this book that extraordinarily frequent reference to fuller treatment in his other books, seems to Professor Ladd sufficient excuse for incomplete and unsatisfactory treatment of particular points, even when they are fundamental to his inquiry. The best things seem always to be in other books, either in those that have been written, or in those that are to be written by Professor Ladd. This is very irritating to any reader to whom time is an object, and it gives rise to an uncomfortable feeling that the writer is "dodging" his subject rather than grappling it in earnest. This is the more to be deplored, as an undoubted spirit of moral earnestness is apparent throughout the book. Indeed in his preface Professor Ladd somewhat disarms philosophic criticism by avowing his interest and aim to be practical. He wishes to further "the rational and practical betterment of the life of conduct." He does not anticipate philosophical criticism; but "opposition" from (1) "the current theory of biological evolution," (2) "the reigning spirit of commercialism," and (3) "the relatively low and nerveless condition of the current Christianity." It is not surprising therefore to find his book a popular discussion of popular "Ethical" problems, of-

ferred to a popular audience, rather than a serious attempt to carry philosophical inquiry further. But it is surprising to find Professor Ladd claiming for his work that it is "an analysis of man's ethical consciousness which is, so far as I am aware, at the same time more thorough and more modern than that attempted in any other similar treatise."

Professor Ladd's attitude towards his predecessors in the world of philosophy is somewhat startling to the European mind. He speaks (p. 135) of "the profound but perverse analysis of Kant," "the brilliant and subtle but fallacious dialectics of Dean Mansel or Mr. Bradley." He speaks of a certain "conclusion" of Aristotle (p. 36) as "hasty and ill-taken, and based upon insufficient grounds." He begins his chapter on "Ethical Judgment" by saying, "Since the time of Aristotle the relation in which man's intellectual equipment stands to his moral life has been quite customarily misunderstood by writers upon the philosophy of conduct. No such distinction," he continues, "as that advanced by Aristotle, although it has 'lasted ever since' can justify itself before the analysis of a thorough and consistent psychological ethics." Can American humor do nothing to help American modesty from so sad a plight as this?

Professor Ladd's plan is to analyze (1) the Moral Self; (2) The Virtuous Life; (3) The Nature of the Right. He is, roughly speaking, Idealistic: but it is perhaps the idealism of Emerson, rather than the idealism of Hegel or of Kant. He is supremely interested in the self. The moral self, its unity, its community, its characteristic activities, its relation to the absolute self—these are his constant theme. His feeling for the unity of the self is so strong that it leads him at times to find difficulty in holding asunder the elements or aspects of the self, even for purposes of analysis—as in his criticism of the Aristotelian judgment already cited. He is an ardent upholder of the "freedom of the Moral Self," and a scornful denouncer of Determinism, which he takes to be incompatible with moral freedom.

Here, as elsewhere, Professor Ladd is not so much logical as morally inspiring.

In his analysis of the nature of the Right Professor Ladd finds "the virtuous life *is* in itself good; it is *the* supreme moral good" (p. 637). "Man creates his own moral standards" (p. 612). "Nevertheless, the continuous illumination of the human race by the everywhere scattered lights of the Moral Law has its source

in the Sun of Righteousness, the ideally holy and righteous Will of the World-ground" (p. 613).

The central ideas of the book—viz., the unity of the self, the evolution of the virtues, the spiritual nature of the universe—are not so much argued as reiterated. The treatment impresses a reviewer, sympathetic towards these ideas, as scrappy and unsatisfactory, the argument being nowhere maintained with consistency of completeness.

MARY GILLILAND HUSBAND.

LONDON.

THE IMPROVEMENT OF THE MORAL QUALITIES. An ethical treatise of the eleventh century by Solomon Ibn Gabirol, printed from an unique Arabic manuscript, together with a translation, and an essay on the place of Gabirol in the history of the development of Jewish Ethics. By Stephen S. Wise, Ph. D., New York: The Columbia University Press and Macmillan Co. 1901.

The Arabic text of Ibn Gabirol's treatise on Ethics is printed by Dr. Wise from a manuscript in the Bodleian Library, probably written at the end of the fourteenth century. The facsimile shows that it was written in Hebrew characters. But Arabic scholars will not find fault with the editor for printing the text in the *nashki* characters, though his statement that he "has allowed the peculiarities of the Judæo-Arabic Script to remain unchanged" is a little puzzling. This manuscript, which seems to be the only extant copy of the original Arabic text, was brought to England by Bishop Huntington in 1682. Of the Hebrew translation there are several manuscripts and six printed editions. A new critical edition is projected by Dr. Wise.

The English version given by Dr. Wise is a faithful rendering of the original. Occasionally, however, the text itself is uncertain, and there are places where the sense is somewhat obscure. The introduction presents a good account of the life and writings of Ibn Gabirol. The bibliographical notices are ample and will be of value to the student of Ibn Gabirol's philosophy. In the matter of quotations the author's method reveals something of the awkwardness of the present transition to something better, from the stately system of full titles in the first place and subsequent *loco citato's* (with the inevitable difficulty and waste of time in finding